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NO. X.

GENIUS OF MASONRY,

OR, A DEFENCE OF THE ORDER. BY S. L. KNAPP.

AT a time like the present, when the combined forces of bigotry, and prejudice, and ignorance, are arrayed against the Masonic Institution ; when its members are charged on the one hand with murder and treason, and on the other with wickedness and infidelity, it is proper that its friends should take a firm and dignified stand in its defence. It is only by a fair and candid refutation of the accusations brought against us by our enemies, that we can maintain that exalted station which we at present hold in the estimation of good and enquiring men. Silence *now* will not answer the necessary purpose: it tends only to embolden our opponents, without satisfying the honest observer that, what is urged against our profession is not true. It is not that we are very solicitous to allay the prejudices or to satisfy the doubts of bigotry and ignorance ; but we are solicitous that the effect which must inevitably result from the unceasing operation of engines of wickedness and scurrility—from a continued tissue of libel and falsehood—from frequent repetitions of the thrice told tale, urged on by ingenious sophisms and jesuitical reasoning,—we say, we are desirous that the effect which these measures must produce, should be averted. It can be—it must be: or Freemasons must live like isolated individuals, though innocent, mistrusted by the great mass of their fellowmen ; and, like the miser in his secret vault, be content with the exclusive possession of those means which were originally designed as mediums through which might flow, uninterruptedly, those golden streams that tend to the happiness of the great family of man, and to the alleviation of the wo and misery to which our species is subject.

Secret societies, particularly when extensive and powerful as the Masonic, are, to freemen tenacious of their liberties, objects of jealousy and suspicion. This has ever been the case ; it is right that it should be, and it always will be. How then, it may be asked, has the Masonic Institution existed in republics, without any material interruption for so great length of time ? We answer,

because the great, the wise, the learned, the pious—statesmen and partisans of opposite political sentiments; divines of different religious beliefs; sovereigns and rulers: men to whom the people freely and confidently entrust their rights and most sacred and dearest interests; men of tried integrity and uncorruptible honesty, have been its patrons and advocates; and have borne unequivocal testimony to its purity and goodness of intention. If then, such men have been of so much importance to the existence and well being of our institution, it is necessary that we should use every honest endeavor, not particularly to retain those we now have amongst us, for they know the intrinsic worth of our society, and the blasts of fanaticism cannot move them, but, by a candid declaration of our principles, a dispassionate defence of those principles when unrighteously attacked, and by a correct deportment, to make it honorable for others to connect themselves with us, and shield us from the unjust reproaches of the captious and bigoted. But let us, on the contrary, remain silent; let the accusations of our opponents have their full weight in public opinion, and if they do not gain for themselves implicit credit, they will create such a doubt in the minds of the judicious part of community, as shall cast a blot on the character of the institution that many years shall be insufficient to eradicate.—*Honorable men will not hazard their reputations in suspicious matters:* and if we would have the patronage of such, we must first remove the grounds on which suspicion is predicated, or satisfy them that no just cause of apprehension does exist: there must not be left a loop on which to hang a doubt. This can be done, and very easily done, by meeting manfully and firmly, and in truth, the charges preferred against us. *No accusation, derogatory to the character of the Institution, can, in justice, be preferred, much less supported by testimony and argument.* What then is there to apprehend from the most scrupulous enquiry?—what from candid and impartial discussion?

It may be said that, it will avail nothing to contend with men who are obstinately ignorant and perversely stupid; men predetermined not to be diverted from the career they have commenced, however unrighteous, however unholy it may be, either by evidence or reason. We think differently: Did the matter rest wholly with them; were their publications confined to their own limited circle, we would be the last to interfere with or interrupt them; but the case is otherwise; their publications spread wide over the country, and their influence is in proportion to the extent of circulation; and in the same ratio they operate to our prejudice. It is public opinion,

formed on the misrepresentations and base falsehoods, industriously circulated by our enemies, that we have to fear, and not our revilers themselves, nor those to whom they are known—and unfortunate it is indeed for us, that they are not better known. Should it be objected that, the people are too intelligent to be deceived by anti-masonic ribaldry and declamation; we reply, a portion of them are, but there is a very large portion who are not, who had rather admit the correctness of an absurd position, than trouble themselves with the investigation requisite to a just conclusion: it is on these and many of the opposite sex, and consequently on the coming generation, that the sophistry of our assailants will have a powerful influence, if no counteractive measures be adopted.

The question now is not whether Morgan run off or was murdered by Masons: it is simply whether Masonry be good or bad; whether it shall stand or fall. Its enemies are leagued against it, and are pledged, one to the other, to effect its destruction; but whilst its friends are its *friends*, they may as well attempt to throw the Andes from their base, or the earth from its orbit. They may obtain notoriety; for various and opposite are the means by which some obscure persons, of vicious habits, become objects either of public curiosity or scorn. These accidental causes are often as unaccountable as they are remarkable. Among the great number of mankind, who have exerted their best energies to obtain this disgraceful notoriety, few have become so eminently conspicuous as Guy Fawkes. A combination of events, however, often throws the most depraved character—who, like Jude's tree, has been "twice dead and plucked up by the roots"—out of the common paths of life, elevates him far above his native element, and consigns to him a distinguished place among the vulgar herd of profligates who follow in his train. In this manner has Morgan, and some of his intimate associates and zealous friends, obtained an unenviable distinction; and a like honor awaits those who are daily sending forth their anathemas against us, and who are leagued and sworn to overthrow our institution. It is only necessary for Masons to do their duty—to disprove the charges urged against them, to expose the wickedness of their authors, and to lay the principles and objects of their society fairly and clearly before an enlightened and impartial public. To this end was the work, the title of which stands at the head of this article, written; and to the same end, to the promotion of the same objects, tend all Masonic publications. But it is in vain to write; and a waste of paper to publish; if the co-operation of the brotherhood, in giving them circulation, is withheld. We speak disinter-

estedly, not in behalf of ourselves, but for the good of our institution, which we have deeply at heart, and for the encouragement of its advocates. It is only by encouraging works devoted to our interests, that we can expect to be fairly represented. If patronised exclusively by Masons, they are seen and read by others, and exert an indirect but powerful and salutary influence on public opinion: our friends out of the pale of the institution, are enabled to set forth our claims; and our brethren are furnished with new evidence and argument whereby to defend the Order against the fallacious reasonings of its enemies.

We come now to speak more particularly of the "Defence of the Order." But we have not leisure to give it a critical review, and if we had, we do not know that we should. The first lecture purports to be "some remarks on the origin and history" of the institution; but we greatly mistake if the reader do not find himself about as much in the dark, as regards the origin and history of the institution, when he is done reading it, as when he commenced it. The author has adopted Lawrie's opinion, in attributing its origin to the mysteries of Isis; and he could not well have chosen better authority, but he has so managed the matter that the meaning, clearly and happily conveyed by Lawrie, is here nearly lost in a chaos of words. A remark made to an enquiring friend after having read this part of the work, we still think a just one, and therefore give it here: "It is, with few exceptions, a recapitulation of what has been said a thousand times, and a thousand times better said, because said with less ambiguity and in fewer words."

The second lecture is better, because more to the purpose and of greater importance at this time. We shall give two or three extracts; before which, however, we have a single remark to make. The author says: "There cannot be less than *eight* hundred well conducted and regular working Lodges, including Chapters, Encampments, &c. now in the United States." There are in the United States not far from *fifteen* hundred Lodges, working under regular Charters, and not much less than *five* hundred "Chapters, Encampments, &c."—we speak from memory, but are probably within bounds. Now it appears from this, if we understand it rightly, that there are about *twelve hundred* Lodges, &c. that are not in "regular working" order. If this be the fact, Masonry in the United States is indeed on the wayne. But we think it is not, and believe the writer was not sufficiently well informed on this point.—We have been particularly induced to refer to this, that it might arrest the attention of those whose immediate province it is to look

after such irregularities, and if they do exist, to correct them.—The following answer to a very important objection, is remarkably pertinent and happy:

“The opposers of masonry in the first place object to all secret societies; because, say they, plots, treasons, &c. may grow up in them. This objection is not a new one, it was made ages ago by those tyrants who were in perpetual dread of losing their power; and it is now repeated by those who have nothing to fear from this source, and merely repeated from habit, without thoroughly weighing the objection. The true meaning of a secret society is, when the existence of the society is kept secret, as well as their deeds; not when the existence of it is avowed, and only the forms of proceedings are not divulged. If the forms of masonry are secret, the society is not, but is accessible to all who have the qualifications of honesty and intelligence who wish to gain them. How then can that body be dangerous whose doors are always ready to be opened when worth and wisdom approach and demand admittance?”

On the advantages Masons possess in being able to communicate with each other, though speaking dissimilar languages, the author remarks:

“The angry feelings of men grow more turbulent from not understanding one another correctly. This has often been exemplified in the wars of different nations. Masons of every country can easily make themselves known to their brethren of the most distant nation, or the most dissimilar in language and in habits. To this spirit of toleration we are indebted for the progress in the arts and sciences, and the decay of those prejudices that have so often made the world a battle field and drove desolation over the fairest countries on the globe. It has not only diffused liberality, but it has given facilities to commerce, which has ever been the golden chain which binds nations together.”

The following paragraph will be read by the philanthropic and noble hearted with feelings of pride and satisfaction. Let the sceptic read and doubt on, we heed him not:

“Besides the perennial effects of masonic charities which flow in silent, secret streams to the widow's humble dwelling to cheer her and her orphan children, there are on record, and in the memories of many yet living, signal instances of masonic generosity and chivalrous conduct. The history of our wars, if they were minutely written out, would furnish many instances of this character. In the massacre that followed the surrender of Fort William Henry in 1757,

those who were saved, except the few who defended themselves by rushing on the enemy and getting their arms in the energy of despair, were saved by the masons among the French officers. This was a current report at that time, and has been confirmed by the solemn declarations of many of those heroes since in the hearing of the writer. In the war of the revolution the diffusion of masonry among the American officers was the mean of reconciling the jarring interests and softening the sectional feelings of those otherwise discordant materials. Duels were prevented in many cases of quarrels by brother masons forming a court of honor, and by taking upon themselves to control those over whom they had a certain conventional control. This was not all, it was acknowledged that masonry did much in softening the hard lot of prisoners on both sides. The departed patriot heroes of the revolution were witnesses of this fact. Some are left to tell the tale again. They were patrons of the institution when peace was restored and independence secured. Knox, Brooks, Jackson, and many others within my knowledge, took a deep interest in masonry and were active members of lodges until death or old age deprived the fraternity of their services. I have seen Governor Brooks in the last years of his life join in a dedication and installation of a lodge in his neighborhood, and take a part in the ceremonies with the enthusiasm of earlier days, mingled with the solemn glow of political virtue, and the christian hopes, as from age, and corporeal infirmities he was reminded that a change of worlds was nigh. Could he have believed that masons were wicked above other men? Could such a patriot have thought that such frightful political, moral and religious evils were wrapt up in masonry?"

We shall give but two more short extracts from this lecture. The first as evidence that in the most perilous times, in times of the greatest excitement, the true spirit of masonic beneficence is most active.

"Of the use of masonry in the war of 1812, I can speak distinctly. Thousands of dollars were expended to assist the poor prisoners who were on board of our prison ships from Louisiana to Maine, and I am equally certain that many of our countrymen who had the misfortune to be made prisoners were benefited by masons, and some of the unfortunate who received this benefit had no connexion with the order, but the brethren among the enemy hearing what had been done in this country, were emulous not to be surpassed in their deeds of kindness as masons, and therefore extended their assistance to others who were not masons. Are such things nothing?"

Shall generosity, benevolence, kindness, and all the virtues of the heart be praised only in the abstract, and no honor awarded to good deeds? Reverence is due to faith, but as men, we must accord our love and admiration to works; both are commended by our Father in Heaven."

No brighter example of the pacific character of the institution can be offered, none brighter can be found on record, than is presented in the following.

"A gentlemen of high distinction in the literary and scientific, as well as political world, and on whose accents Senates have hung with delight, and to whose deep stores of knowledge, not only the sages of the law in this country, but distant monarchs are much indebted for liberality and expanded views, and excellent schemes for restraining vice, and tempering justice with mercy—was not long since master of a common lodge amongst our southern brethren. Towards the close of an evening's labor, when the charge was to be given to one who had that night been initiated into the mysteries of the craft, and he had come up to the chair to receive it, the quick eye of the master saw sitting at a distance, the brother of him who had approached to receive a lesson of duty, moody, dark and silent. Between the brothers there had been the most deadly feud—one that had eaten like a cancer upon their vitals, and had spread a leprosy over their lives, tainting all around them, or connected with them: The one about to receive the charge had been, it was said, the most obdurate. The charge was begun: The text the master took as the initiate advanced, was from the language of him who spake as never man spake—"*Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way: first be reconciled to thy brother and then come and offer thy gift.*" The miseries of contention and discord were strongly depicted by the speaker: he dwelt upon the deadliness of the moral poison of family contentions—a poison that earth could not suck up, or time destroy; a poison that springs afresh from the grave of those who had concocted it, to curse their descendants to the remotes ages. The listener trembled at the appalling truths—his soul was a witness to them to its fullness; now looking wistful and wildly around the room, fearing, yet wishing to catch the eye of his brother—the master saw and changed his tone, and portrayed the kindly influences of brotherly love—how far it softened the calamities of life, and took the sting from death. He dwelt upon the new obligations the initiate had

assumed, and reminded him that the place in which he then was, should be considered sacred to fraternal sympathies, and was consecrated to affection—a place in which every pledge was given to cultivate every fond, every generous emotion; and that “if there be a paradise on earth, this is it—’tis this”—to quench at once in the overflowing of affection and forgiveness, the heart burnings of enmity, and to wash away the long scores of rancor and bitterness that had withered the soul. The brother who had sat retired, as he heard sentence after sentence of the charge, had moved by a timid step, nearer to the altar, and watched in agony the influence these truths had on his brother’s mind; their eyes met—volumes were spoke at a glance. Oh! what a moment, for two that had drank the stream of life from one maternal bosom; they looked once more, and rushed into each other’s arms: brother forgive me—broke from the hearts of both, in half suffocated and inarticulate words. What a wreath for eloquence! What a triumph for Masonry!”

We now come to the third and last lecture. There are some good things in it, and less irrelevant than in the former. The author has classed the enemies of masonry thus: the bigot, the tyrant, the superstitious, the bad. “The bigot is opposed to masonry, for it teaches liberal doctrines; it teaches the right to discuss principles and to examine dogmas; to search into divine as well human things; and to look after truth in earth and heaven, with a reverence for religion and in a hope of futurity. To reason with him were in vain, for he shuts his eyes to the light, and what can we do?” “The tyrant is opposed to masonry because it holds as a first principle that all men are equal in the sight of God: that the divine right of kings are only conventional rights, which most certainly should be regarded, but according to the principles of the compact.” “The superstitious are opposed to masonry, for free enquiry and ratiocination is death to the long train of spectres in their service; they revel with the demons of their own creating, and enjoy their own fearful spells.” “The bad are opposed to masonry, because masonry adds new restraints upon those inclined to wander from the paths of rectitude, and the wicked heart endeavors to free itself from all obligations, human and divine; and they are against christianity as well as masonry, and therefore their enmity is an honor rather than a stain.”

He then adds another class, which, at this time, may perhaps be considered the most numerous. We give a part of the paragraph and recommend the work to the reader for the conclusion: “The bigot, the tyrant, the superstitious, and even the bad, are not half so much to be feared by masonry as another class we have not yet

mentioned—the misinformed and deluded, who often honestly oppose us from the apprehension of danger, not from any improper motive. This class, from their honesty and weight of character, often bring the doubtful and wavering into their ranks ; and the bigoted, the superstitious, and the bad watch such opportunities to set their machinations to work in conjunction to injure us. Those who often wish to reason are hurried on to erroneous conclusions by the passion and falsehood of others, who may have an object in their proceedings.”

We should deem ourselves guilty of a very great omission were we to pass over the following ; and a still greater one did we not recommend it to the particular notice of our fair sisters ; and more especially to those who stand in the ranks of our opponents:

“ I contend that there has never been a class of men since man became a civilized being, that have been more the friends of women than the masons. It is agreed on all hands, as we have stated in a former lecture, for a different purpose, that out of their order grew the christian knights, warriors, and all men of chivalry whose glories for a while blazed from the east to the west, and attracted the gaze of remote nations. With the science and valor of the age they united the two strongest passions that ever held possession of the human heart—*love* and *devotion*. Masonry at this very moment held the legislative power of these orders, for the knights never assumed the prerogative of giving laws to masons, and in their lofty code of honor were incorporated some of the purest and most valuable principles for the protection and elevation of the female character. Their person, their property, and their reputations were secured by every enlargement of the statute book of chivalry. To this code, in those days of sentiment and splendor, all the nations of Europe subscribed. The fierce Dane—the faithful German—the stout hearted Englishman—the warm hearted Irishman—the lofty Spaniard—the gallant Frenchman—the sprightly and polished Italian—all readily subscribed. No man was armed for battle until he had made his devotions, to some saint, and received the token of some *‘lady fair.’* ”

“ It was Dunois the young and brave, was bound for Palestine,
But first he made his orisons before saint Mary’s shrine ;
‘And grant immortal queen of heaven,’ was still the soldier’s prayer,
‘That I may prove the bravest knight and love the fairest fair.’
His oath of honor on the shrine, he grav’d it with his sword,

And followed to the holy land the banner of his lord ;
 When faithful to his noble vow, his war cry fill'd the air,
 Be honor'd aye the bravest knight, beloved the fairest fair.

They owe the conquest to his arm, and then his liege lord said,
 ' The heart that has for honor beat, by bliss must be repaid ;
 My daughter Isabel and thou shall be a wedded pair,
 For thou art bravest of the brave, she fairest of the fair.'

And then they bound the holy knot before saint Mary's shrine,
 Which makes a paradise on earth, when hearts and hands combine ;
 And every lord and lady bright that was in chapel there
 Cried, 'honor'd be the bravest knight, belov'd the fairest fair.' "

"This enthusiasm was wisely seized by those not quite so romantic and made to bear upon the rights of women, which came nearer to the common business of life ; and despotism of man was broken in the spell of his enthusiasm. Love unlocked the iron grasp of rude power, and wisdom prevented the hand from shutting again with so close a clench as before. Woman was soon the *arbiter elegantiarum*, and presided at all the feats of prowess and displays of splendor. From such enchantments it would have been dull and tasteless for her to have gone into a masonic hall where all was solemn, ethical, and business-like, nor did she ask for admittance. The rights of woman were then permanently secured. Some uncouth and savage doctrines are still left to disfigure the books of our common law ; but the rude spirit of them is broken by the remnant of that age of gallantry which has never deserted the heart of man, but governed by philosophy, is now transfused into every code of morals and of rights that is known amongst us."

Want of room, and justice to the author, compel us now to close our quotations. We have extracted with a liberal hand; more so, perhaps, than we should have done, had our other calls permitted of a more critical examination of the work ; but we have culled only here and there a flower: there are many yet left uncultured ; and we recommend them to the reader as worthy of his notice.

The work is not without its imperfections nor without its beauties. It is not, however, equal to our anticipations; nor equal to what its talented author is capable of doing: knowing the source, we looked for something better. It was evidently written in haste, and this perhaps should be received in palliation of whatever fault it may possess. A great deal of irrelevant matter is introduced, which some may call collateral history: we do not. It will be of service, however, to the cause of masonry, and its author is entitled to the gratitude and patronage of his brethren.

JANUARY.

By James Grahame.

Long ere the snow-veiled dawn, the bird of morn
His wings quick claps, and sounds his cheering call:
The cottage hinds the glimmering lantern trim,
And to the barn wade, sinking, in the drift ;
The alternate flails bounce from the loosened sheaf.
Pleasant these sounds! they sleep to slumber change ;
Pleasant to him, whom no laborious task
Whispers, *arise!* whom neither love of gain,
Nor love of power, nor hopes, nor fears disturb.

Late daylight comes at last, and the strained eye
Shrinks from the dazzling brightness of the scene,
One wide expanse of whiteness uniform.
As yet no wandering footstep has defaced
The spotless plain, save where some wounded hare,
Wrenched from the spring, has left a blood stained track.
How smooth are all the fields! sunk every fence ;
The furrow, here and there, heaped to a ridge,
O'er which the sidelong plough-shaft scarcely peers.

Cold blows the north wind o'er the dreary waste.
O ye that shiver by your blazing fires,
Think of the inmates of yon hut, half sunk
Beneath the drift: from it no smoke ascends ;
The broken straw-filled pane excludes the light,
But ill excludes the blast: The redbreast there
For shelter seeks, but short, ah! very short
His stay; no crumbs, strewn careless on the floor,
Attract his sidelong glance; to warmer roofs
He flies; a welcome,—soon a fearless guest,
He cheers the winter day with summer songs.

Short is the reign of day, tedious the night.
The city's distant lights arrest my view,
And magic fancy whirls me to the scene.
There vice and folly run their giddy rounds ;
There eager crowds are hurrying to the sight
Of feigned distress, yet have not time to hear
The shivering orphan's prayer. The flaring lamps
Of gilded chariots, like meteor eyes
Of mighty giants, famed in legends old,
Illume the snowy street ; the silent wheels

On heedless passengers steal unperceived,
Bearing the splendid fair to flutter round
Amind the flowery labyrinths of the dance.
But, hark! the merry catch: good social souls
Sing on, and drown dull care in bumpers deep;
The bell, snow muffled, warns not of the hour;
For scarce the sentenced felon's watchful ear
Can catch the softened knell, by which he sums
The hours he has to live. Poor hopeless wretch!
His thoughts are horror, and his dreams despair;
And ever as he, on his strawy couch,
Turns heavily, his chains and fetters, grating,
Awake the inmates of some neighboring cell,
Who bless their lot, that *debt* is all *their* crime.

GEN. ANDREW JACKSON,

PRESIDENT ELECT OF THE UNITED STATES.

Now that the election is over, and this gentleman elevated to the Presidency, we shall not be suspected of being influenced by political considerations, in giving a hasty and imperfect outline of his biography. He is a Mason; and one to whom the brethren of Tennessee, are under many obligations; one whose services and influence were of primary importance in establishing, on an imperishable basis, the institution in the western country. It is mainly from this consideration, that we are induced to speak of him here. It is our intention (relying on the patronage of the brotherhood to enable us to continue the Amaranth for a series of years to come, of which the prospect at this time is encouraging), to give, in the course of our labors, occasional sketches of the lives and characters of those eminent men, of whatever country, who have adorned our institution, and been active in promoting its interests: And we take this occasion respectfully to invite our friends to furnish us with either biographical or obituary notices of such as may come under their observation.

Gen. Jackson was elected Grand Master of the Grand Lodge of Tennessee, in October 1822; to which office he was re-elected the following year. During his presidency, a uniform mode of work in the several degrees and many important regulations were adopted, and much done for the good of Masonry. On all occasions he

has evinced a firm unwavering zeal for the prosperity of our institution, and shown himself the consistent friend and worthy Mason.

He was born near Camden, S. C., March 15, 1767. His early life was devoted to study, in which he was deeply engaged until the revolutionary war brought the enemy into his neighborhood, and left no alternative but to join either one party or the other. At the age of fourteen, encouraged by his mother, he joined the American standard, and partook of the glory of the action at Stono. Not long after, he was taken prisoner by the British army. At the close of the war, he returned to his classical studies, and at the age of eighteen entered a lawyer's office at Salisbury, N. C., where he prepared himself for the bar.

In the winter of 1786, he obtained a license to practice, and removed to Nashville, Tennessee. Success attended his industry and talents, and he was soon appointed attorney-general for the district. In 1796, he was elected a member of a convention to frame a constitution for that state; and a member of the House of Representatives of the United States. In the following year he was transferred from the House to the Senate. In all these offices he acted invariably with the republican party, and was esteemed for the soundness of his understanding and the moderation of his democracy. In 1814, he was appointed major-general in the United States' service, which office he had before held in the Tennessee militia.

He resigned his seat in the Senate in 1799, and was appointed one of the Judges of the Supreme Court of Tennessee. This appointment he accepted with reluctance, and withdrew from the bench soon after, having determined to retire to private life.

The occurrence of war with Great Britain, roused his martial spirit, and he drew around his standard 2500 men, whom he tendered without delay to his government. In November, he descended the Mississippi for the defence of the lower country, which was then thought to be in danger. As soon as tranquility was restored, he returned to Nashville and communicated to government the result of his expedition.

In 1813, on the news arriving of the massacre at Fort Mimms, by a party of the British, and a strong body of Creek Indians, under the celebrated Tecumseh, the legislature of Tennessee called into service 3500 of the militia, to march into the heart of the Creek Nation and revenge the massacre. The General, though at that time laboring under severe indisposition, reached the encampment on the 7th October, and took command of the expedition. After a very creditable battle, he was obliged, for want of provisions, to

march back to fort Strother, where, upon the arrival of the army, no stores were to be found, owing to the delinquency of the contractors. The half famished militia resolved, to a man, to abandon the service. On the morning when they intended to carry their resolution into effect, Jackson drew up the volunteer companies in front of them, and gave his mandate not to advance. The firmness displayed on this occasion was so striking that the militia returned to their quarters, and were the next day, in their turn, employed to put in check a part of the volunteer corps who had mutinied.—The General was obliged however, to withdraw his troops from fort Strother to fort Deposite, upon condition that if they met supplies, which were expected, they would return and execute the campaign. They had proceeded but a short distance, when they met a hundred and fifty beeves; but now they resisted his order to march back to the encampment. The scene which ensued was characteristic of the General's firmness and decision. The whole brigade had put itself in the attitude of moving off forcibly: Jackson, though disabled in his left arm, seized a musket, and resting it on the neck of his horse, threw himself in front of the column and threatened to shoot the first man who should dare to advance: Maj. Reed and Gen. Coffee placed themselves by his side. For several minutes the column preserved a menacing attitude, yet hesitated to proceed; at length it quietly turned round and agreed to submit. This was a critical period, and but for the daring intrepidity of Jackson, the campaign would have been broken up.—A third considerable mutiny was suppressed in a similar manner. On the 27th Jan. 1814, the General came off victorious, after one of the most bloody battles recorded in the annals of Indian warfare. This battle struck a decisive blow, and the hostile Indians sued for peace. All resistance being at an end, the troops were marched home and discharged.

It was in consideration of these eminent services that he was, in 1814, promoted to the office of brigadier and brevet major-general in the regular army.

Gen. Jackson, with Col. Hawkins, was deputed to negotiate with the vanquished Indians, for the purpose chiefly of restricting their limits, so as to cut off their communication with the British and Spanish agents. They reached their place of destination on the 10th of July, and by the 10th of August, completely effected the object of their mission. During this transaction, his mind was struck with the importance of depriving the fugitive and refractory Indians of the aid and excitement which were administered to them in East

Florida. For this purpose, he urged to the President the propriety of the measure, having already, from information he had received, anticipated the attack on New-Orleans. He accordingly addressed the governor of Pensacola, and summoned him to deliver up the chiefs of the hostile Indians, who were harbored in the fortress. The governor refused, and Jackson again addressed the government on the necessity of planting the American eagle on the Spanish walls. He addressed the governors of Tennessee, Louisiana, and Mississippi, urging them to be vigilant and energetic, "for dark and heavy clouds hovered over the seventh military district." He sent his adjutant-general to Tennessee to raise volunteers, and himself proceeded to Mobile to put that region in a plan of defence. He perceived the great importance of this position, and he lost no time in strengthening it. Not long after his arrival, a squadron of British ships made an attack on the fort 18 miles below the head of Mobile bay, but was repulsed with the loss of one of their best ships and 230 men, killed and wounded. The General, persuaded that unless Pensacola should be reduced, it would be in vain to think of defending his district, took up his line of march and reached that place on the 6th of November. He found the forts garrisoned and prepared for resistance. He forthwith required their surrender, to be garrisoned and defended by the United States, until Spain should furnish a force sufficient to protect the neutrality of the British. The governor refused: Jackson pushed forward to the attack, and after some carnage forced a submission. Two days after entering the town he abandoned it, having effected all which he intended.

He now proceeded to New-Orleans, where he apprehended the most danger, and on the first of December established his head quarters at that place. Here he sounded the alarm of approaching danger; roused the legislature to lend him aid, and prepared with all expedition for the coming foe. Soon was his foresight realised. On the 14th, the British attacked the American flotilla on lake Bozgne, and captured it. On the 16th, Jackson reviewed the militia and harangued them in an eloquent and touching manner.— On the 22d, the enemy were discovered advancing from the swamp and woods, about seven miles below the town; and Jackson, hearing of their approach, resolved to meet them. The attack was commenced on the 23d, about dusk, by the Americans; the battle continued until both parties were thrown into confusion by the darkness of the night; the enemy withdrew from the field of battle about a mile. This action, for boldness of conception, wisdom of

policy and importance of the result, does infinite credit to the American hero.

Skirmishes were kept up between the two armies until the 8th of January, which has been justly styled "*the memorable*," when the enemy moved to the charge so unexpectedly and with so much celerity, that the American soldiers at the out posts, had scarcely time to fly in. The whole plain was one continued glare of lightening from the shower of rockets and blaze of cannon. Two British divisions, headed by Sir Edward Peckenham in person, in the mean time pressed forward. When they had arrived within a short distance of the entrenchment, the Americans discharged a volley of death into their ranks and arrested their progress. Sir Edward fell; generals Gibbs and Keene were wounded and carried off the field, which by this time was strewn with the dead and dying. The enemy, at last convinced that nothing could be accomplished, retreated in disorder and dismay. Their loss, out of 14000, was nearly 8000 ! while that of the Americans was but *thirteen killed* ! ! On the 18th, the British took their final leave, and embarked in their shipping for the West Indies.

Thus triumphed *Gen. Andrew Jackson*, by a wonderful combination of boldness and prudence ; energy and adroitness ; fortitude and *anxious patriotism*. On his return to the city of New-Orleans, he was hailed as its *deliverer* ! The most solemn and lively demonstrations of public respect succeeded each other, until the period of his departure for Nashville. Soon after the annunciation of peace, he retired to his farm, once more to enjoy its rural pleasures.

In January 1818, the general was again called into active service, and after gaining new acknowledgments, and new marks of admiration, again returned to the beloved retirement of his farm.

On the meeting of Congress, he repaired to Washington to explain the transactions of his last expedition, in person, and to defend himself from the imputation of an intention to violate the laws of his country, or the obligations of humanity. This he did in a most able manner, and to the satisfaction of his countrymen, who, upon his journey through some of the states, testified by unceasing plaudits, their gratitude for his usefulness. After the cession of the Floridas, the President appointed him first a commissioner to receive the provinces, and afterwards their governor.

On the first of July 1821, he issued at Pensacola, his proclamation, announcing the possession of the territory, and the authority of the United States. On the 7th Oct. 1821, ill health obliged him to relinquish his office as governor, and to return to Nashville. In the

autumn of 1823, he was elected to the Senate of the United States. Before this election, he was appointed by the President minister plenepotentiary to Mexico ; but he declined the honor.

In person, Gen. Jackson is tall, and remarkably erect and thin.—His features are large ; his eyes dark blue, with a keen and strong glance. His demeanor is gentle and easy : affable and accessible to all ; of great mildness and kindness of disposition.

STANZAS.

[For the *Amaranth*.

A MOTHER TO HER SLEEPING INFANT.

Sleep on, dear child ; nor let me wake
Such peaceful dreams as thine ;
But gently press thy lips, to take
One kiss, to sweeten mine.

Ah, sorrow! must thine impress fall
On this fair, polish'd brow!
And must time's furrows fasten here,
Where all is softness now ?

Yes, age, with anxious care, will come,
And leave his gloomy trace;
Yet never, to thy mother's eyes,
Less fair will beam that face.

Oh no, my child ; when trials rise,
And pain and sorrow come ;
Here rest thy head, upon my breast,
And let it be thy home.

Should foes obstruct thy path, my son,
And changing friendship flee;
Yet ever constant will prove *one*!
Thy mother it will be.

Boston, Jan. 1829.

A. M. T.

ANTI-MASONIC SERMON,

By "Joel Parker, pastor of the third Presbyterian Church," in
Rochester, N. Y.

SHOULD any one take the trouble of reading this crude offspring of ignorance and rancour ; he will find it to rank high among the puerile and base publications, which have recently and so abundantly been poured forth from the American press, to traduce the character of the Masonic Institution ; and which are disgraceful to the age and libelous upon the morals of the country. He will observe it to belong to that class of sermons, which are written solely for effect, without regard to truth, or the temporal or spiritual good of the community ; and as respects Freemasonry, a feeble effort, replete with falsehoods. We expect to show that, the author has said things which he must have known, when he wrote them, to be *untrue*. He seems to believe that *perjury is no crime*: for if we take his own word for it ; which we might not do in more important matters ; he himself is morally a *perjured man*, and he rejoices in his own iniquity ! Yet he dares pretend to preach the gospel of Jesus Christ ; to tell his followers that, "*a liar shall be cast into the lake that burneth with fire and brimstone !*" Heaven forefend that he may be dealt with according to this doctrine ! He says, "I have for several years been conversant with many of the lodges and chapters of this state ;" and he regards as naught the obligations which he pretends to have taken upon himself (though sacred as the holy scriptures and the genius of man could make them), because they were not administered by a *legal agent*, and a violation of them not punishable by law ! We speak of the obligations which he *pretends* to have taken as a Mason, and which he *acknowledges* to have broken: for the faithful observance of every jot and tittle of which he professes to have called his God to witness; and yet, after having foresworn himself in the most public manner, and betrayed himself to his Maker, he has the daring presumption again to enter the sacred desk and supplicate his Father in Heaven for continued blessings ! A sentence of his own, with a trifling amendment, will serve us so well here that we cannot refrain from giving it. Look upon the evil of *hypocrisy*—"it is a wide spread evil ; it walks in high places ; it is dignified by rank ; it is arrayed in the splendor of wealth, and decked with the finery of fashion ; *it has entered the sanctuary of God, and sat down at the communion table, with the mark of the beast burnt in upon its forehead: it has even entered the sacred desk.*"

Of the peculiar sentiments of any denomination of Christians, it is not our province to speak: doctrinal matters we are content to leave in the hands of professed theologians; yet we are firm friends to religious toleration, to all those sacred privileges guaranteed to us by our inestimable "bill of rights." But from the recorded sentiments of a man, we may often draw a correct outline of his character. This we do in the present case; and we ask no better evidence of the contracted mind of the reverend gentleman, than is furnished by the fact that, he pronounces the Catholic church—which, at least in this country, is respectable, exerts an influence as salutary as any one of its contemporaries, and is entitled to equal privileges—an *oppressive and corrupt hierarchy*! Intelligent Catholics would blush, for the honor of their church, to hear one of their priests utter a sentiment so illiberal, so bigoted as this, against *any* denomination of Christians. But we will not dispute with him on this point. It is enough that we have developed this niggardly propensity of his heart.

The charges he has urged against Freemasonry, are too absurd and ridiculous to require a serious or critical examination: we shall, therefore, pass them by with few remarks. He says, "the signs of the times plainly indicate" that Freemasonry "must be destroyed!" But as this is only indicative of the light in which a deluded fanatic views the 'signs of the times,' it is not entitled to comment. Again, "It appears from Masonic books, that it (Freemasonry), originated in a mechanic's society in the city of London!" The origin of the Institution is a question of minor consideration, if not wholly irrelevant, when discussing its merits; and we should not deem this weak part of his discourse worthy of our attention, were we not inclined to exhibit to our readers a fair example of the limited acquirements of the author, and to present in a clearer light than we otherwise could do, his character as a man of veracity. In a subsequent paragraph, he asserts, "In a Catechism of Masonry, published under the sanction of the Grand Lodge of Pennsylvania and the Grand Lodge of Massachusetts, it is boldly asserted, that 'Masonry teaches the art of finding out *new arts*.'" By this he directly conveys to his hearers the idea that the 'catechism' was *originally* published by the above Grand Lodges; which is not the truth, and we hesitate not to tell him that he *knew* it was not, when he pronounced it. The quotation is made from an ancient manuscript, wrote in the time of Henry VI.—nearly *four hundred years ago*—and first published by the learned John Locke, in 1696. It was discovered by him in the Bodleian library; and he testifies to its being itself a "copy of one

yet more ancient by about 160 years." This the author knew: he could not well have avoided knowing it, if he had been so disposed. Locke's letter and annotations have invariably accompanied every publication of this curious paper; and they are found *together*, in the work to which he refers, as having been published under the sanction of the Grand Lodges of Pennsylvania and Massachusetts. Knowing this much, he also knew that his assertion, "there is no evidence that it (the institution) has existed for one hundred and fifty years," was false and libelous. So much for his veracity!

What he asserts of the origin of the institution, he says "appears from Masonic books." We pronounce this untrue; and until he shows to the contrary, he must rest under an imputation wholly incompatible with the sacred profession to which he is attached.

He further says, "Masonry *pretends* to be a Charitable institution," and concludes by indirectly pronouncing it a '*foul imposture*.' To disprove this base and glaring libel, we need not go beyond the limits of the state wherein he resides. We shall take those Lodges with which he says he has for "several years been conversant."—The late Rev. Dr. Feltus—an eminent divine and good man, of the city of New-York,—in an address delivered by him in Oct. 1827, speaking of the extensive benevolence of the Grand Lodge of that state, says: "In addition to the proceeds of their charity fund, of about seventeen thousand dollars, by the regular receipts of upwards of forty Masonic bodies in the city of New-York, they are enabled to distribute, *annually*, between *seven and eight thousand dollars*, to the widows and orphans, the sick, and the afflicted, and the distressed, and to the decent interment of their dead." Pratt adds, "there are probably five hundred dollars, on an average, devoted to charitable purposes by each of the different subordinate lodges, of which there are upwards of five hundred in the state." Now, let us put this into figures, and see how the aggregate harmonizes with its "*pretended*" charitableness.

Interest on Grand Lodge Fund, \$17000, at 6 per cent.	\$1,020
Receipts from city Lodges, say	7,500
From 500 subordinate Lodges, \$500 each,	250,000
Total,	\$258,520!

And this is "*foul imposture*!"—It is said that Masonic charities are confined to the members of the institution; which, though not true, we will, for the sake of argument, admit. Suppose there to be ten thousand poor families in the state of New-York, who are suffering to the extreme; for these, ten thousand dollars may be obtained by

public munificence and private subscriptions: this gives us *one dollar* for each family. But let the heads of half these families be worthy members of the Masonic fraternity; they become objects of Masonic charity, and are immediately relieved by their brethren, without drawing upon the fund created by public and private donations: we then have *two dollars*, or *twice* what we otherwise should have, for the relief and comfort of those who have no claim on the Institution. What then is the objection worth?

This subject might be continued to a greater length; but it is unnecessary: the objection is too weak and absurd. We might also speak further of the false accusations brought by the author of the Sermon, but they are unworthy of the consideration we have already given them; and if the Rev. Joel Parker ever did belong to the society of Freemasons, which we very much doubt, we thank heaven that we are rid of so weak a member. We had rather have him for our *enemy* than our *friend*: and if there be any more like him, amongst us, we pray that they may "*go and do likewise.*"

MUSIC OF YESTERDAY.

BY MRS. HEMANS.

The chord, the harp's full chord is hushed,
The voice hath died away,
Whence music, like sweet waters, gushed
But yesterday.

The wakening note, the breeze-like swell,
The full o'ersweeping tone,
The sounds that sighed "Farewell! farewell!"
Are gone—all gone.

The love, whose burning spirit passed
With the rich measure's flow,
The grief to which it sunk at last,—
Where are they now?

They are with the scents by Summer's breath
Borne from a rose now shed,
With the words from lips long sealed in death,
For ever fled!

The sea-shell of its native deep

A thrilling moan retains :
But earth and air no record keep
Of parted strains.

And all the memories, all the dreams
They wake in floating by,
The tender thoughts, th' Elysian gleams —
Could these too die ?

They died ! — as on the water's breast
The ripple melts away,
When the breeze that stirred it sinks to rest,
So perished they !

Mysterious in their sudden birth,
And mournful in their close ;
Passing, and finding not on earth
Aim or repose.

Whence are they ? — like the breath of flowers,
Why thus to come and go ? —
A long, long journey must be ours,
Ere this we know !

EMINENT MASONS.

18] EDWARD III.—Masonry flourished in England during the reign of Edward III. who was truly a patron of science and learning.—He applied with indefatigable assiduity to the constitutions of the Order ; revised and meliorated the ancient charges, and added several useful regulations to the original code of laws. He patronised the lodges, and appointed five deputies under him to inspect the proceedings of the fraternity ; viz. John de Spoulee, who rebuilt St. George's chapel at Windsor, where the Order of the Garter was first instituted, A. D. 1350 ; William a Wykeham, afterwards bishop of Winchester, who rebuilt the castle of Windsor, at the head of 400 Freemasons, A. D. 1357 ; Robert a Barnham, who finished St. George's Hall, at the head of 250 Freemasons, with other works in the Castle, A. D. 1375 ; Henry Yeuele, (called in the old records, the Kings Freemason) who built the Charter-house in London, King's Hall Cambridge, Queensborough Castle, and rebuilt St. Stephen's chapel, Westminster ; and Simon Langham, abbot of Westminster, who rebuilt the body of that cathedral as it now stands.

At this period, lodges were numerous, and the communications of the fraternity were held under the protection of the civil magistrate.

An old record of the Society runs thus :

“ In the glorious reign of King Edward III. when lodges were more frequent, the Right Worshipful the Master and Fellows, with consent of the lords of the realm, (for most great men were then masons), ordained,

‘ That for the future, at the making or admission of a brother, the constitution and the ancient charges should be read by the Master or Warden.

‘ That such as were to be admitted Master Masons, or masters of work, should be examined whether they be able of cunning to serve their respective lords, as well the lowest as the highest, to the honour and worship of the aforesaid Art, and to the profit of their lords; for they be their lords that employ and pay them for their service and travel.”

The following particulars are also contained in a very old manuscript, of which a copy is said to have been in the possession of Geo. Payne, Esq. Grand Master in 1718.

“ That when the Master and Wardens meet in a lodge, if need be, the sheriff of the county, or the mayor of the city, or alderman of the town, in which the congregation is held, should be made fellow and sociate to the Master in help of him against rebels, and for upbearing the rights of the realm.

‘ That entered prentices, at their making, were charged not to be thieves or thieves maintainers; that they should travel honestly for their pay, and love their fellows as themselves, and be true to the king of England, and to the realm, and to the lodge.

‘ That, at such congregations it shall be inquired, whether any master or fellow has broke any of the articles agreed to; and if the offender, being duly cited to appear, prove rebel, and will not attend, then the lodge shall determine against him, that he shall forswear (or renounce) his masonry and shall no more use this craft; the which if he presume for to do, the sheriff of the county shall prison him, and take all his goods into the kings hands, till his grace be granted him and issued. For this cause principally have these congregations been ordained, that as well the lowest as the highest should be well and truly served in this Art aforesaid, throughout all the kingdom of England. Amen, so mote it be.”

19] EDWARD VI.--was a patron of the Fraternity. During his minority, his guardian and regent, Edmond Seymour, duke of Som-

erset, undertook the management of the masons, and built Somerset-house in the Strand, London ; which, on his being beheaded, was forfeited to the crown in 1552. John Paynet, bishop of Winchester, then became the patron of the fraternity, and presided over the Lodges until the death of the king in 1553.

MASONIC MEETING,

AT NORTH BRIDGEWATER, MASS.

THE unwarrantable proceedings of the anti-masonic convention, and the increasing anti-masonic violence, which continues to rage through a large section of the United States, is in our view a just subject of animadversion. Looking upon such meetings in the most favorable light, we believe them to be productive of any thing but good. Meetings held with the avowed intention to concert measures, and mature plans, to exclude from offices of trust and profit, any portion of the citizens of the United States, (who may have been eligible to office, since the declaration of American Independence,) we hold to be unconstitutional, subversive of "equal rights," and highly calculated to disturb the public peace and happiness. We cannot precisely define the grand object of these Anti-Masonic meetings ; nor will we undertake to say what may be the result of their frantic proceedings, unless a final check be put to them. But so far as we can judge, we do not hesitate to pronounce the measures they are now pursuing to be extremely pernicious. It is true, they can boast of a few among their numbers of the candid and enlightened, but this can be no excuse why they should be suffered to go on, in their mad career with impunity. The zeal and activity manifested in their frequent assemblies is indeed worthy of a better cause ; and we regret to see so many of the ignorant and unsuspecting drawn into this vortex of fanaticism. The evil is a growing one, and calls for the united efforts of the liberal and enlightened, to crush the rising hydra, so inimical to the public peace and happiness, and the unalienable rights of the free-born sons of Columbia. But to come more immediately to the matter in hand, in what way, we would ask, do the members of the Anti-masonic convention think to effect their designs ? How will they put down Free Masonry, and exclude from offices of trust the members of the masonic fraternity ? we are at a loss to conceive what steps they will attempt

to accomplish such purposes. The constitution, they dare not pretend, renders Free Masons ineligible to office. They cannot be ignorant, that the greatest statesmen, even the first asserters of our Independence, and the patriarchs of the Constitution, many of them belonged to the honorable institution of Free Masonry. Yet they do not hesitate to denounce Free Masonry, as anti-christian, anti-republican, and as subversive of justice and the free institutions of the country. Thus under the sacred names of religion and republican liberty, they baptise their nefarious designs with the secret hope, probably, that they may the more easily influence the minds of the simple and bigoted, and be able, at once to wield the powerful engine of religious fanaticism in their unrighteous struggle against the masonic fraternity. The funds of the masonic institution are represented as immensely great, and it is insinuated that the dangerous influence in political and judicial transactions must necessarily be the consequence. But with little inquiry, they might learn that the income of the institution is principally expended in relieving the wants of their indigent brethren with their families. Is a brother in distress, absent from home, and his country? he never seeks their assistance in vain. The brotherhood are always ready to relieve his wants and restore him to the bosom of his family. Nor can any one reasonably complain that their charity is principally intended to members of their own fraternity. It is morally just that a society, which pays a tax for the mutual relief of their poor and distressed, should confine their charitable donations, to those of their own sect who most stand in need of their assistance, Masons arrogate to themselves no rights, privileges or immunities, which may not be enjoyed by any other citizen of the Union, every man of respectable standing in society may be a mason, and if he is not, it is evident he rather does not wish to be one, or else is not a man of respectable character.

In a meeting, Mr. Editor, lately held in N. Bridgewater, at which a number of the most respectable citizens were present, Capt. N. H. Cross having been appointed chairman, and W. H. Crocker secretary, the preceeding remarks were read and accepted and the following resolutions unanimously adopted.

Resolved, That in the opinion of this meeting, all attempts to exclude free masons, from offices of trust and profit are unconstitutional, and deserve the unqualified reprehension of all wise men and candid republicans.

Resolved, That we consider the meeting held at Dedham on
Vol. 1 No. 10.

Thursday last, Jan. 1st, falsely denominated the "People's Convention," as dangerous to liberty, productive of faction, and highly calculated to disturb the peace and good order of society.

Resolved, That we disapprove of the measures adopted by the anti-masonic meeting lately held at Col. E. Southworth's Hall, and calculated to mislead the weak and bigoted, and create an undue excitement against the respectable members of society, denominated Free Masons.

Voted, That the preceding remarks and resolutions be offered to the consideration of the public.

N. H. CROSS, Chairman.

W. H. CROCKER, Secretary.

THE DEAD MOTHER.

[For the Amaranth.]

Oh ! weep not for her, life's current is chill,
Her voice of instruction forever is still.
She rests in repose, where wild flowers bloom,
Her spirit immortal is borne to its home.
The eye, that watched o'er her infant, that slept,
And o'er its features, in silence, hath wept,
No more can behold the smile, that endears
And gladdens the heart, yet trembling with fears.
Her pathway of flowers, how fragrant they were !
Hope's choicest of treasures, seem'd gath'ring there.
Ah ! in a moment, a moment most gay,
Pleasures, so brilliant, were fading away.
Ah ! little we think, when hopes are in bloom,
How soon the fair flowers may haste to the tomb,
Reckless of future, to present we cling
As if the next hour no changes could bring.
Tho' life be as summer, autumn is near ;
And youth's fairest flowers fall, wither'd and sear.
Earth's pathway of pleasure yields to decay,
And joys, of the present, hasten away.

S. A. T.

MASONIC INTELLIGENCE.

MASONIC MIRROR.

"*Will the Mirror be revived?*"—Is an interrogatory put to us almost every day, by friends at home and abroad: we mean by those friends who patronised it in *deed*, not in *word* only; those who gave us their names as *subscribers*, and discharged their bills as *patrons*. They, and such as *feel* an interest in the prosperity of the Institution, *alone* have a right to make the enquiry; and to them *only* do we address our answer. We have had enough of *nominal* patrons, in all conscience, to satisfy every reasonable desire: we want no more to do with *them*.

It does seem to us, and we believe to a majority of the intelligent and discerning among our brethren, at least so far as we know, that a Masonic *newspaper*, if not essential to the existence, at all events is requisite to the well-being of the Institution. It would do more, if conducted with spirit and energy, to allay the present excitement, and to remove the prejudices existing against us, than could all other means combined. There is a strong current setting against the Institution, and it is every day growing deeper, and wider, and stronger. *Why is this?*—Because its course is clear, unobstructed: it is permitted to spread its pestilence, with impunity, wherever it can find a valley through which to flow. But it will require no *supernal agency* to turn its course, to drive its corrupted waters into the ocean of oblivion. *Truth is mighty and will prevail*: but its claims *must* be asserted; ay, and *defended* too, or calumny and falsehood will gain the ascendancy.

This cannot be so well, nor so advantageously done, in a *monthly* magazine, as in a *weekly* newspaper. The circulation of the former, is necessarily limited, and its character is of a very different cast: it should be of a *higher order*; it must be adapted to future use, or it loses its value. It is true, and we regret it, that we have often been compelled, for want of a better medium, to introduce matter into the pages of the *Amaranth*, that more properly belonged to the columns of a newspaper. But it is unnecessary for us here to dilate on the importance or urgency of a Masonic paper; it is only necessary for the brethren to look around them and determine this matter for themselves.

None could regret more the necessity of discontinuing the *Mirror*, than the publishers: but circumstances rendered it *imperative*.—They now propose to revive it, under the same title, on condition

that, *one thousand* subscribers can be obtained, *from the Lodges*, in different sections of the country: the *Secretaries*, as agents, becoming responsible for the number of copies subscribed for by members of their respective bodies, at *three dollars a year, payable half yearly in advance*. The publishers are unwilling to rely on individual subscriptions. There are Lodges enough in this state *alone*, to enable them to commence the work: the number is a little rising *one hundred*; let each subscribe for *ten* copies only, and we have the number required. There are about *two thousand* Lodges in the United States; and shall it be said they, alone, cannot support a Masonic paper? The anti-masonics, who are comparatively few, support from *thirty to forty*; while the Masons have not *one*, efficient and able, to defend their cause! It is true, some of the most respectable and independent of the 'corps editorial,' have favoured us, and occasionally couched the lance in our defence, and fought it manfully. At the head of these, stands the *Bunker-Hill Aurora*, a paper that we take great pleasure in recommending to our brethren.* But they are not *decisively* and *thoroughly* Masonic; they act as a *corps de reserve*, and are efficient and of great service in their place.

The work, if published at all, will be, in point of execution, equal to any other in the country: the size, eight quarto pages.—If the brotherhood think such a paper of consequence, or if they desire it, it is only necessary for one hundred of them, or the Secretaries of one hundred Lodges, to furnish us each with ten subscribers, and say they will be responsible for their prompt payment.

Secretaries, or members, under whose observation this may come, are requested to cause it to be read before their respective Lodges; and to interest themselves in accomplishing the undertaking. The usual commission will be allowed.

NOTE.—What we have said above, has been elicited by the earnest enquiries in relation to the revival of the Mirror; and the proposition is made, with the belief that such a paper is wanted at this time, *more than ever*; and in accordance with the expressed wishes of many of the brethren, that such a one should be commenced. If this be the wish of a majority, they now have an opportunity to

*The *Aurora* is published at Charlestown once a week, by Wheildon & Raymond. It has recently been enlarged to the size of the city papers; and its editor, Mr. Wheildon, has opened a Masonic department, and declared himself friendly to the institution. This paper, as a whole, is one of the best weekly miscellanies with which we are acquainted, and is deservedly entitled to liberal patronage.


effect the object:—On the contrary, if it be but the wish of a few zealous friends, we have then only lost the room occupied by this article.

One word in relation to the *Amaranth*. This work will be continued. The publishing of a paper will not interfere with it.—They are different: the one is designed for present purposes; the other for present and future use. In fine, the one is a *book*, the other a *newspaper*: the first exclusively Masonic, the latter of a more miscellaneous character.

[Printers with whom we exchange, and others, under whose eye this may fall, are respectfully requested to notice it in their journals.]

Festival of St. John the Evangelist.—The brethren of *Lodges* Nos. 1, 16, and 56, and the Portsmouth Naval Lodge, 100, commemorated the anniversary of that great luminary of their order, *St. John the Evangelist*, on *Saturday* last, by a very handsome procession, an *Oration* and a *Dinner*.—The procession moved from the hall on Church street immediately after the installation of the officers for the ensuing year, a little after 10 o'clock, preceded by a fine band of music, to the New Episcopal Church, where the Rev. Brother H. W. DUCACHET, read the morning service and delivered a very neat and appropriate discourse, in which he presented a most impressive sketch of the life and character of that eminent Christian Disciple and practical mason, *St. John*, which could not fail to enhance the estimation in which he was before held by the fraternity. After the services at the Church were over, the procession moved through some of the principal streets and returned to the Lodge.—They then adjourned and met at 3 o'clock, when they partook of a handsome dinner prepared at the Hall. The greatest harmony and fraternal kindness cheered the social Board, and strengthened the ties which bind together the members of this ancient and honorable institution.—*Norfolk, Va. Bea.*

West Bloomfield, N. Y. Jan. 12, 1829.—"It will be gratifying to our friends at a distance, to learn that our masonic edifice, notwithstanding the raging hurricane, is not yet, nor likely to be demolished. It is true that some, whom we have heretofore called brethren, have left us; but we can very well spare them, knowing that they are, generally speaking, either very weak or destitute of almost every good principle."



Dedication.—The dedication of the new *Masonic Hall*, in Surry, by LYGONIA LODGE, took place on the 23d ult. After which a Procession was formed, by the Brethren, with their wives, and the clergy, which moved to the meeting house, and listened to an excellent and appropriate address, by LEONARD JARVIS, Esq.—in which the Institution of Masonry was ably defended, and the true motives of its opposers clearly exposed. The procession then proceeded to the Inn of Maj. Alfred Langdon, where the Brethren partook of a Dinner. An excellent band of Music accompanied all the ceremonies. Notwithstanding the extremely bad travelling, many from a distance attended,—some twenty-five miles.

The Hall was erected by *Joseph B. Deane*, Esq. and does honor to him, as an enterprising merchant—and credit to the mechanical taste of *Mr. E. L. M. Allen*, master-builder. *East. American.*

CHARITABLE.—Apollo Lodge, at Troy, N. Y. have purchased 100 cords of wood, which they have laid up, in order to deal it out to the meritorious poor, in the rigorous seasons of winter.

[This act of charity is worthy of all praise, and cannot but meet the approbation of the whole community. We wish we could record so honorable and charitable an appropriation from the funds of some of the violent opposers of Masonry, but we are sorry to say we cannot.]—*Prov. Cadet.*

New Chapter.—A new Royal Arch Chapter has been recently established at Pulaski, Tennessee, and on the 22d ult. it was constituted in due form, and its officers installed by Comp. Edmund Dillahunt, who presided and officiated, by virtue of a special deputation.

ELECTIONS.—Officers of Orange Lodge, Orange, Mass. elected Dec. 29, A. L. 5828. Amos Cheney, M.; Zina Goodale, S. W.; Russell Wheeler, J. W.; Nathan Cheney, T.; Benoni Peck, S.; Nathan Cheney, Jr. S. D.; Nathaniel Richardson, J. D.; Jesse G. Wheeler, S. S.; Hiram Joy, J. S.; Rev. Asaph Merriam, Chaplin; Adam Streeter, T.

At a regular meeting of Social Lodge, No. 5, held at Mason's Hall, Augusta, Geo. Dec. 12th A. L. 5828, the following persons were chosen officers to preside over the Lodge the ensuing masonic year.

W. S. Gould, M.; A. J. Miller, S. W.; J. P. Garvin, J. W.; B. F. Kendrick, T.; D. S. Roman, S.; J. Godby, S. D.; O. Reed, T.

The following companions were elected, in July last, officers of Lafayette Chapter, No. 1, St. Francisville, La. for the ensuing year, viz. I. A.

Smith, H. P.; B. Collins, K.; N. W. Pope, S.; J. H. Coulter, C. H.; E. Remondet, P. S.; J. A. Hoyer, R. A. C.; P. Carter, F. Williams, T. Norvel, M. V.; W. Hunstock, T.; C. Cash, S.; R. Colfax, S. and T.

Following are the officers of the several Masonic Institutions of New Haven, Ct. chosen at their last elections, viz.

New Haven Encampment, No. 2.—L. Smith, G. C.; Rev. B. M. Hill, G.; W. H. Jones, C. G.; T. P. Beers, P.; N. Flagg, S. W.; J. Redfield, J. W.; A. R. Street, T.; W. H. Ellis, R.; N. Haywood, S. B.; H. Peck, S. B.; E. G. Storer, W.; D. Higgins, Sentinel.

Franklin Chapter, No. 2.—James C. Parker, H. P.; Naham Flagg, K.; W. H. Ellis, S.; Richard Dodd, Treas.; A. C. Babcock, Sec'y.; J. Redfield, C. H.; E. G. Storer, P. S.; Cyprian Wilcox, R. A. C.; Anson G. Bodwell, M. 3d V.; M. Bassett, M. 2d V.; J. Brinsmaid, M. 1st V.; D. Higgins, Sent.

Hiram Lodge, No. 1.—J. C. Parker, M.; E. G. Storer, S. W.; J. Potter, J. W.; D. Kimberly, T.; Wm. M. Ellis, Sec'y.; Joseph Fairchild, S. D.; A. G. Bodwell, J. D.; D. Higgins, T.

Adelphi Lodge, No. 63 —A. R. Street, M.; H. Peck, S. W.; A. C. Babcock, J. W.; A. Coburn, Tr.; J. Redfield, Sec.; C. Wilcox, S. D.; R. M. Treadway, J. D.; D. Higgins, T.

Officers of Eureka Chapter, No. 22, Oxford, Ct. elected Dec. 17, 1828. David M. Clark, H. P.; Noah Stone, K.; John M. Hart, S.; C. Channey, M. Hatch, C. H.; Rev. W. A. Curtis, P. S.; T. Bradley, R. A. C.; E. Osborn, L. K. Churchill, M. Moody, M. of V.; L. Candee, T.; N. I. Wilcoxson, S.; W. Smith, T.

Officers of Morning Star Lodge, Oxford Ct. elected Dec. 16. John M. Hart M.; David M. Clark S. W.; A. Harger J. W.; Levi Candee Tr.; J. Sterns S.; G. W. Jones T.

Officers of the Grand Lodge of Tennessee.—Wm. E. Kennedy, of Fayetteville, G. M.; Wm. G. Dickinson of Franklin, D. G. M.; G. W. Churchwell of Knoxville, S. G. W.; Sterling H. Lester of Pulaski, J. G. W.; Moses Stevens of Nashville, G. S.; Joseph Norvell of do. G. T.; Rev. W. Peck of Bolivar, G. C.; Daniel Rawlings of Jasper, S. G. D.; John Steele of Clarksville, J. G. D.; James Irwin and Edmund Lanier of Nashville, G. S.; Wm. Arnold of Jackson, G. M.; A. M. M. Upshaw of Pulaski, G. S. B.; John Bell of Gallatin, G. P.; Francis Campbell of Nashville, G. T. [The paper kindly forwarded to us, was so much worn that it was impossible to decypher the names of the officers of the Grand Chapter of Tennessee.]

Grand Lodge of Massachusetts.—On the 27th of Dec. last, the Grand Lodge of Massachusetts was organized for the current year, and the following officers installed.

- M. W. John Soley, Esq. Charlestown, G. Master.
 R. W. Rev. J. Bartlett, Marblehead, D. G. Master.
 “ Hon. S. Sprague, Duxbury, S. G. Warden.
 “ A. A. Dame, Boston, S. G. Warden,
 “ J. J. Loring, Esq. Boston, G. Treasurer.
 “ Thomas Power, Esq. Boston, R. G. Secretary.
 “ W. J. Whipple, Esq. Cambridge, C. G. Sec’y.
 “ John P. Bigelow, Esq. Boston, G. Marshal.
 “ Rev. James Sabine, Boston, }
 “ “ Benjamin Huntoon, Canton, } G. Chaplains.
 “ “ Samuel Barrett, Boston, }
 “ “ Benjamin C. Cutler, Quincy, }
 “ “ Jas. Morss, D. D. Newburyport, }
 “ “ Henry Hersey, Barnstable, }
 “ “ Samuel Osgood, Springfield, }
 “ “ Benjamin Willard, Northampton, }
 “ “ Titus Strong, Greenfield, }
 “ “ Benjamin Putnam, Randolph, }
 “ James A. Dickson, Boston, S. G. Deacon.
 “ Benj. B. Appleton, Boston, J. G. Deacon.
 “ Mich’l Roulstone, Boston, }
 “ Daniel Baxter, Jr. Boston, } G. Stewards.
 “ Elias Haskell, Boston, }
 “ David Parker, Boston, }
 “ T. J. Goodwin, Charlestown, G. S. Bearer.
 “ George G. Smith, Boston, }
 “ E. W. Metcalf, Esq. Cambridge, } G. Pursuivants.
 “ District Deputy Grand Masters, viz.
 R. W. Hon. Charles Wells, Boston, 1st District.
 “ John Cook, Jr. Esq. Newburyport, 2d do.
 “ Jacob H. Loud, Esq. Plymouth, 3d do.
 “ Thomas S. Mann, Wrentham, 4th do.
 “ Lemuel Shattuck, Concord, 5th do.
 “ Otis Hayden, Brookfield, 6th do.
 “ H. G. Newcomb, Esq. Greenfield, 7th do.
 “ D. N. Dewey, Esq. Williamstown, 8th do.
 “ Wm. Hilliard, Esq. Cambridge, 9th do.
 “ George Bliss, Jr. Esq. Springfield, 10th do.
 “ S. Baker, Esq. Barnstable, 11th do.
 “ Rev. William Morse, Nantucket, 12th do.
 “ Rev. Luther Hamilton, Taunton, 13th do.